

**1)a) What do you understand by bioethics? Explain how moral pluralism shapes bioethics. (150 words)(10 Marks).**

**Answer Script:-**

**Bioethics:-**

Ethics is the activity of deciding what one should do, as an individual and a member of a community. Members of a democratic society must offer each other reasons that show why one way of dealing with a problem is better than another. Ethics is the activity of offering reasons to support a decision about what one should do.

Bioethics is a subfield of ethics that explores ethical questions related to the life sciences. Bioethical analysis helps people make decisions about their behavior and about policy questions that governments, organizations, and communities must face when they consider how best to use new biomedical knowledge and innovations.

The word 'bioethics' is the intersection of ethical issues and life sciences. In tandem, the investigations of biology, scientific technology and ethical issues combine to form a new science called 'bioethics'. For this multidisciplinary science, Van Rensselaer Potter in 1971 coined the term 'bioethics' stating that it is 'biology combined with diverse humanistic knowledge forging a science that sets a system of medical and environmental priorities for acceptable survival

Finally, bioethics connection to social philosophy is cemented by the fact that central questions in clinical medicine – questions concerning the allocation of resources, for instance – are those of social philosophy and ethics. Thomas Kuhn has tried to sketch a different, deeper and richer conception of bioethics that can emerge from a historical analysis. The moral world of medicine sketched here is one of continual debate, of reformers and reactionaries, of revolutions and reactions, of progress and regress. It is a world that philosophers have played a pivotal role in shaping, and that they can shape best if they understand the historical contexts in which their ideas have proven influential and successful.

Bioethics is a multidisciplinary field which emerged to address the normative ethical issues in medical practice, research and policy. However, it can be stipulated that bioethics is distinct from traditional 'medical ethics' which was primarily concerned with the conduct of physicians. The emergence of bioethics, as distinct from traditional medical ethics, was due in part to medical advances and the realization of the important roles of non-physicians in the ethical choices present in medicine. The ethics of the guild was no longer adequate to address the ethical questions involved in medical practice and research.

For example, industrialized and developing countries which pursue globalization and privatization of their economies can view the contemporary questions concerning managed care as one instance of controversy about the authority of health care resources and patient care. However, these questions raise, in turn, more fundamental questions about how medicine and health are understood within a society.

**Moral Pluralism:-**

While the emergence of medical knowledge and technology was essential for the development of bioethics, it does not by itself explain the emergence of the field. To understand other elements that contributed to the field's emergence, it is important to recall that traditional medical ethics had relied on two sources of moral guidance. One was the tradition of professional physician's ethics, the other was the teachings of the theological ethics. Furthermore, there have been extensive theological reflections on ethics and medicine in many religious traditions. In the past there has been no shortage of ethical reflections regarding medicine. This being the case, one might ask why there was a need to develop this new area of ethical reflection that has been named bioethics. Why not rely **Bioethics** on the various traditions of medical ethics that already existed?

The claim is that traditional medical ethics is really 'physician ethics' and that bioethics emerged as a result of the recognition that there are other people besides physicians who are involved in medical decision making. This means that the field of bioethics emerged as a response to social dimensions of medicine and health care. Why were these sources no longer able to guide medicine once it reached its modern scientific phase? To understand why neither of these sources is sufficient for contemporary medicine, one must take into account the phenomenon of 'moral pluralism', according to which people not only hold different moral values, views on topics (e.g. abortion), but work out different moral frameworks and with different moral methodologies.

As it has been mentioned traditional medical ethics had been focused on physician ethics. The development of scientific medicine gave patients so-called choices and options concerning courses of treatments to be pursued or refused. If a physician and patient share the same moral value and way of thinking, such choices may not be all that problematic. However, when patients and physicians hold different views, the understanding of medical ethics must not be seen as reflecting the judgment of the physician alone. Determining what is in the patient's best interest cannot be done solely by the physician. The physician may speak in the medically best interests of the patient, but not necessarily the overall best interests of the patient. To make judgment concerning the patient's best interests, the patient needs to be involved. Furthermore, in secular societies there are likely to be different religious views that shape people's judgments about what is morally appropriate. This is why procedures like informed consent have come to play such a central role in both clinical and research ethics, such procedures allow people to exercise judgment about what is in their best interest

This core ethical consideration focuses on trying to promote positive consequences by balancing harms (or burdens) and benefits. In doing so, one must consider which actions would do the least harm and provide the most benefit. This emphasis is central to the ethical approach known as *utilitarianism*. The root word in utilitarianism is *utility*, which refers to the positive uses (benefits or utilities) that will come about as a consequence of choosing one path over another. Harms and benefits come in a variety of types, including physical, emotional, economic, Bioethics and social, to name a few. Utilitarians consider all types of harms and benefits in their ethical deliberations. "First of all, do no harm" is a familiar expression of minimizing harms when practicing medicine. Even if physicians cannot help a patient directly, they should try to avoid actions that cause harm. "Do no harm" is sometimes referred to as *non maleficence*. A closely related concept, *beneficence* ("Do good"), stresses acting in the best interest of others and being of benefit to them.

1)b) Differentiate between the following (200 words)(10 Marks)

i. Self Management and Relationship Management

ii. Intelligence Quotient and Emotional Quotient

iii. Values and Norms

iv. Responsibility and Accountability

Answer Script:-

**Self Management and Relationship Management:-**

**Self-Management** refers to managing ones' internal states, impulses, and resources. The Self-Management cluster contains six competencies:

- **Emotional Self-Control:** Keeping disruptive emotions and impulses in check
- **Transparency:** Maintaining integrity, acting congruently with one's values.
- **Adaptability:** Flexibility in handling change
- **Achievement:** Striving to improve or meeting a standard of excellence.
- **Initiative:** Readiness to act on opportunities.
- **Optimism:** Persistence in pursuing goals despite obstacles and setbacks

**Relationship Management** concerns the skill or adeptness at inducing desirable responses in others. The Relationship Management cluster contains six competencies:

- **Developing Others:** Sensing others' development needs and bolstering their abilities.
- **Inspirational Leadership:** Inspiring and guiding individuals and groups
- **Change Catalyst:** Initiating or managing change.
- **Influence:** Wielding effective tactics for persuasion.
- **Conflict Management:** Negotiating and resolving disagreements.
- **Teamwork & Collaboration:** Working with others toward shared goals. Creating group synergy in pursuing collective goals.

**Intelligence Quotient and Emotional Quotient**

Emotional Intelligence, or emotional quotient (EQ), is defined as an individual's ability to identify, evaluate, control, and express emotions. People with high EQ usually make great leaders and team players because of their ability to understand, empathize, and connect with the people around them. IQ, or intelligence quotient, is score derived from one of several standardized tests designed to assess an individual's intelligence.

IQ is used to determine academic abilities and identify individuals with off-the-chart intelligence or mental challenges. EQ is a better indicator of success in the workplace and is used to identify leaders, good team players, and people who best work by themselves

	EQ	IQ
<b>Stands for</b>	Emotional Quotient (aka emotional intelligence)	Intelligence Quotient
<b>Definition</b>	Emotional quotient (EQ) or emotional intelligence is the ability to identify, assess, and control the emotions of oneself, of others, and of groups.	An intelligence quotient (IQ) is a score derived from one of several standardized tests designed to assess intelligence.
<b>Abilities</b>	Identify, evaluate, control and express emotions ones own emotions; perceive, and assess others' emotions; use emotions to facilitate thinking, understand emotional meanings.	Ability to learn, understand and apply information to skills, <a href="#">logical reasoning</a> , word comprehension, math skills, abstract and spatial thinking, filter irrelevant information.
<b>In the workplace</b>	Teamwork, leadership, successful relations, service orientation, initiative, collaboration.	Success with challenging tasks, ability to analyze and connect the dots, research and development.
<b>Identifies</b>	Leaders, team-players, individuals who best work alone, individuals with social challenges.	Highly capable or gifted individuals, individuals with mental challenges and special needs.
<b>Origin</b>	1985, Wayne Payne's doctoral thesis "A Study of Emotion: Developing Emotional Intelligence" Popular use came in Daniel Goleman's 1995 book "Emotional Intelligence - Why it can matter more than IQ"	1883, English statistician Francis Galton's paper "Inquiries into Human Faculty and Its Development" First application came in French psychologist Alfred Binet's 1905 test to assess school children in France.
<b>Popular Tests</b>	Mayer-Salovey-Caruso Test (emotion-based problem-solving tasks); Daniel Goleman model Score (based on emotional competencies).	Stanford-Binet test; Wechsler; Woodcock-Johnson Tests of Cognitive Abilities.

### Values and Norm

The difference between values and norms is that the former are abstract thoughts while the latter are external actions. In sociology, a culture's values relate to commonly held beliefs about what is considered desirable and proper, while cultural norms are the established behaviors that reflect those values.

Values are the collective conception of what a societal group thinks is morally right and good. Norms are the generally established standards of behavior maintained by a society. Sets of values and norms often exist in contradiction to other values and norms within a society. There are also frequent discrepancies between what a society claims to value and believe and what actually occurs. The values that a society would like to follow represent part of what sociologists term an "ideal culture." The norms of behavior that represent how people actually act are part of "real culture."

Norms are classified as either formal or informal. This means that sets of socially accepted behaviors are either established as written rules or are more casual but prevalent ways to behave. A country's laws are an example of a formal norm. Folkways and traditional mores are examples of informal norms. Folkways are not morally significant and do not often attract punishment if broken. Mores include a moral component, and most people take offense when a more is broken, often leading to social punishment of the transgressor in some form.

### Responsibility and Accountability

The main difference between responsibility and accountability is that responsibility can be shared while accountability cannot. Being accountable not only means being responsible for something but also ultimately being answerable for your actions. Also, accountability is something you hold a person to only after a task is done or not done. Responsibility can be before and/or after a task.

In ethics and governance, accountability is answerability, blameworthiness, liability, and the expectation of account-giving. Responsibility may refer to: being in charge, being the owner of a task or event.

### 2) A) "The greatness of a nation and its moral progress can be judged by the way its animals are treated"

#### Answer Script:-

October 2 is the birthday of one of the greatest practitioners of nonviolence, Mohandas Gandhi. It is also World Farm Animals Day, a celebration launched nearly two decades ago to stop the suffering inflicted upon billions of terrified animals who are beaten, crippled, and killed on factory farms and in slaughterhouses around the globe—all for nothing more than a fleeting taste of their flesh.

Called the Mahatma ("Great Soul"), Gandhi taught that nonviolence begins with what we eat. "To my mind," he said, "I hold that the more helpless a creature, the more entitled it is to protection by man from the cruelty of man."

In his total commitment to nonviolence, Gandhi always included the animals, stating, "The greatness of a nation and its moral progress can be judged by the way its animals are treated."

These words are even more appropriate today in light of our animal factories and slaughterhouses, where billions of animals never see the sun and die in agony, piece by piece. One can only imagine what Gandhi's reaction would be to seeing calves taken away from their mothers the day that they are born and immobilized in veal crates or chickens whose beaks are seared off with a hot blade to prevent them from fighting for space in tiny, cramped cages. One can only imagine his reaction to seeing fully conscious pigs screaming as they are dropped into tanks of boiling water and cows looking slaughterhouse workers in the eye as their hooves are cut off. Sadly, these are everyday occurrences: Earlier this year, the union of federal meat inspectors filed a petition with the U.S. Department of Agriculture stating that production lines move too fast for workers to ensure that every animal is dead before he or she is skinned and dismembered.

More than 50 years after his death, Gandhi remains a source of wisdom and inspiration to the world. As we pray for an end to violence and terrorism, please remember his words, "It ill becomes us to invoke in our daily prayers the blessings of God, the Compassionate, if we in turn will not practice elemental compassion toward our fellow creatures." We may not be able to stop all the violence in the world, but we can lessen the amount of violence in our own lives. Won't you follow Gandhi's example and turn your fork into a powerful tool for peace—by keeping the broken bodies of animals off your plate?

For him, vegetarianism is not something that has to be practiced because some scripture says so or some religious doctrine says so, but as an idea to be cherished upon arising from personal conviction and not as a social doctrine of dogma.

**2) B) Educating the mind without educating the heart is no education at all."(150 words)(10 marks)**

**Answer Script:-**

**The crux of the answer is to draw how educated men are engrossed in corruption, terrorism, tax evasion etc and how their education failed to inculcate certain values in them. One becomes a clever devil without education of heart.**

For education, the sense of heart which we have been considering primarily implies the importance of a holistic approach. We have seen that heart encompasses feeling, knowing, loving, and is our access to one another. It is also the deep well of our full human meaning -- of whoever we may be at last. An educated heart would be educated in the practice of self-knowledge. An educated heart would be educated about affections, and the ways of interaction. It would also have to understand the requirements of participation and the necessity, for that possibility to be realized, of democratic association. It would understand the anatomy of courage and be responsive to its call. The heart of education is the well-being of community. For the educated heart, the need of a functioning community is the concrete impetus for using and evaluating the ways of knowing and creating we have inherited, as well as the challenge to invent new intellectual and aesthetic vehicles of its justice. An educated heart, as the place in ourselves and in others where we must especially allow hearing room, would respect transcendence at the horizon of our own self-meaning

A guide to educational practice generated by sensitivity to the education of the heart might include

aims like these:

- \* to encourage habits of critical self-awareness
- \* to accept the equal right of all individuals to the autonomy of their emotional lives
- \* to encourage the development of individual voice; and, as the practical condition of its possibility, develop the capacity for hearing the voice of the other
- \* to learn what and how the other wants (the real justification of multi-culturalism is equality of access to one's own emotional life; simple empathy for each other is not enough)
- \* to accept mutuality as the form of the learning environment
- \* to acknowledge the educability of emotional life and develop its practice
- \* to acknowledge the limits of conceptualizable vision
- \* to encourage openness to the unknown, and humility and courage in its presence
- \* to develop appropriate tolerance for ambiguity to fully integrate expressive creation into the educational mainstream to study the requirements of democratic responsibility
- \* to promote habits and techniques of collaboration
- \* to focus assessments of educational quality on citizens' capacities to function within the requirements of democratic responsibility

### 3) A) "An Institution is as "ethical" as its leader"

**Answer Script:-**

- a. Give few examples to corroborate the statement
- b. Few good examples can be of – Mandela (non-discrimination), Gandhi(non-violence), Nehru (secularism) etc

### 3) B) What do you understand by Consequentialism. What is its alternative? Illustrate with an example. ( 150 words)(10 Marks).

**Answer Script:-**

**Consequentialism: results-based ethics**

Consequentialism is based on two principles:

- Whether an act is right or wrong depends only on the results of that act
- The more good consequences an act produces, the better or more right that act

It gives us this guidance when faced with a moral dilemma:

- A person should choose the action that maximises good consequences

And it gives this general guidance on how to live:



- People should live so as to maximise good consequences

Different forms of consequentialism differ over what the good thing is that should be maximised.

- Utilitarianism states that people should maximise human welfare or well-being (which they used to call 'utility' - hence the name).
- Hedonism states that people should maximise human pleasure.
- Other forms of consequentialism take a more subtle approach; for example stating that people should maximise the satisfaction of their fully informed and rational preferences.

The alternative is where the means are as important as ends.

**4) A) Explain how Distributive Justice can help us build a more inclusive society.( 150 words)(10 Marks).**

**Answer Script:-**

Part of being a member of a modern society is accepting that all goods will be distributed through society by some means. This is not a concept that is universal throughout history. In kingdoms and empires, the monarch would own all goods, but permit his or her people to enjoy them in his or her name. There is no central power which owns all goods in Western society. Distributive justice addresses who owns these goods and how they are acquired.

**Distributive justice** is a concept that addresses the ownership of goods in a society. It assumes that there is a large amount of fairness in the distribution of goods. Equal work should provide individuals with an equal outcome in terms of goods acquired or the ability to acquire goods. Distributive justice is absent when equal work does not produce equal outcomes or when an individual or a group acquires a disproportionate amount of goods.

As one could probably see in the definition of distributive justice, there are many principles at play. Important among them are equality, proportionality and fairness.

Throughout most of history, people were born into, and largely stayed in, a fairly rigid economic position. The distribution of economic benefits and burdens was normally seen as fixed, either by nature or by God. Only when there was a widespread realization that the distribution of economic benefits and burdens could be affected by government did distributive justice become a live topic. Now the topic is unavoidable. Governments continuously make and change laws and policies affecting the distribution of economic benefits and burdens in their societies. Almost all changes, whether they regard tax, industry, education, health, etc. have distributive effects. As a result, every society has a different distribution at any point in time and we are becoming increasingly more adept at measuring that distribution. More importantly, at every point in time now, each society is faced with a choice about whether to stay with current laws, policies, etc. or to modify them. The practical contribution of distributive justice theory is to provide moral guidance for these constant choices.



Hence, at the core of inclusive society lay the principles of distributive justice. When distribution upholds principles of equality, proportionality and fairness, the society becomes more inclusive. One of the modern examples would be – equal pay for equal work or equal punishment for equal sin.

**4) B) What do you understand by Emotional Intelligence? According to you, what are the necessary attributes, an emotionally intelligent administrator should possess? ( 150 words)(10 Marks)**

**Answer Script:-**

Emotional intelligence (EI) or emotional quotient (EQ) is the capability of individuals to recognize their own, and other people's emotions, to discriminate between different feelings and label them appropriately, to use emotional information to guide thinking and behaviour, and to manage and/or adjust emotions to adapt environments or achieve one's goal(s).

People working in key bureaucratic positions are constantly being assailed by the emotional demands placed on them by their peers, and members of the community. Emotions, as a phenomenon mediates the social process in the working of bureaucracy. Political and bureaucratic leadership are influenced, shaped and constrained by emotional expression and aids in their personal and leadership development.

#### **Social responsibility**

When a leader cares about others, he is not a centre of attention and keeps everyone in the loop by making their intentions known.

#### **Stress tolerance**

To stay focused, stress should be managed and it involves own reactions to stress or the reactions of others to the stress

#### **Impulse control**

Independent people evaluate the alternatives and initiate the work by taking appropriate action by executing the right options. People who manage their impulses avoid being distracted and losing control of the situation

#### **Optimism**

Optimistic people have a target that they're aiming toward. These people are confident in their ability to carry out the required actions and meet the target by looking for successful solutions to problems.

At any stage of bureaucracy, today's leaders need to win the hearts and minds of their followers. He needs the following competencies.

- People want to feel involved in planning the interventions or tasks that they're assigned to carry out.

- Good leaders are sensitive to and can read even minor objections to ideas and requests. After good leaders recognize objections, they can easily deal with them, either by overcoming objections or by making slight adjustments to the plan.
- Make the team feel like an important part of the team.
- Good leaders know and use their skills to get everyone on board with whatever decision he makes.

The following are the emotional intelligence skills that are required for a bureaucracy to be successful in the long run.

**Assertiveness** - being assertive means asking the right questions in the right way when you don't know the answer to a problem to the team.

### **Interpersonal relationships**

Interpersonal relationship skills help leaders cultivate the relations they need with others.

### **Happiness**

Happiness draws people and they prefer working with leaders who are happy, but they tend to hide from those leaders with less than friendly dispositions.

### **5) A) Explain how Law determines Ethics with example (150 words)(10 Marks)**

#### **Answer Script:-**

1. Few examples had to be given to corroborate the statement
2. Examples such as – Banning of Sati or Anti-corruption act, or Anti-dowry act etc can be cited as ethical laws.

### **5) B) Past Incidents like “Nirbhaya” indicate the absence of a “Samaritan Spirit” in our society. What are the possible reasons and what can be done to inculcate such spirit? ( 150 words)(10 Marks)?**

#### **Answer Script:-**

1. Your answer should not out-rightly blame the society, instead show how although Samaritan spirit is present in our society , yet they have become exception rather than rules
2. Then give reasons:-
  - a. The bad consequence of act of Samaritan hinders the Samaritan spirit
  - b. Harassment by officials
  - c. No incentive or reorganization

- d. Absence of good Samaritan law until now etc

**6) What do you understand by “Moral Hazard”? Being an administrator, explain how it may negatively impact citizen centric administration ?( 150 words)(10 marks)**

**Answer Script:-**

Moral hazard occurs when a party protected from risk behaves differently than it would if it were fully exposed to the risk. It arises because an individual or organization does not take full responsibility for its actions so that the consequences of bad behaviour do not befall on that party. Instead, responsibility passes to another party that covers the cost of the risky behaviour. The recent bailout of troubled financial institutions is an example of moral hazard.

Irresponsible behaviour that is protected begets more irresponsible behaviour. That is moral hazard.

Example- A official becomes corrupt as there are no immediate punitive measures or lack of detection mechanism. If an employee becomes unpunctual as there is no consequence then that is moral hazard

**7) For an effective and efficient administration, “data” is of paramount importance. According to you, what would constitute ethical collection and management of data? (150 words)(10 Marks).**

**Answer Script:-**

Data is important as it helps:-

1. To formulate policies in right manner
2. It helps in administration and cost –calculation
3. It helps in almost all sphere of decision making

But if the information collected is misused then it may harm the governance and society.

- For example – If data collected on minorities is taken in to account to frame welfare policies that would be good , but if the same data used for political purposes and divide the society , it will eventually harm the society

The digital economy is built on data—massive streams of data being created, collected, combined and shared—for which traditional governance frameworks and risk-mitigation strategies are insufficient. In the digital age, analyzing and acting on insights from data can introduce entirely new classes of risk. These include unethical or even illegal use of insights, amplifying biases that exacerbate issues of social and economic justice, and using data for purposes to which its original disclosers would not have agreed, and without their consent. These and other practices can permanently damage the trust in governance.

**Ethical Collection and Management of data:-**

- Collection of data is important but to use the collected data should be according to the consent
- In case of conflict of interest, the data use should be authorised by an unbiased third party, such as courts
- Responsible collection, retention, sharing and interpretation of data should not be used for personal gains
- **Prospective data collection** generally involves
  - explicit consent process
  - Need to be aware of the type of data you are
  - Gathering
  - Need to store data securely
  - Consider archiving and re-use of data
- Preparing and preserving all data for sharing is perhaps even more wasteful of scientific and social resources as destroying all data after their first use. The ethical dilemma, then, is to discover the most intelligent course through a thicket of ever-shifting circumstances surrounding the preparation, storage, and ultimate secondary usefulness of data.
- **Voluntary informed consent** is central to ethical use of data
- Respecting privacy of data
- Masking of potentially identifiable data though - Data swapping, Microaggregation, Adding random observations etc
- Secure storage of data and access only by authorised personnel
- A robust protocol mechanism in order to access data and use data – such as court order etc.

**8) The process of attitude building starts in the family. With suitable example, explain how your family helped you to build certain positive attitudes and how these attitudes helped you in real**

**life?( 150 words)(10 Marks)**

**Answer Script:-**

- This is a personal question , however you can diversify not only adding values like punctuality or honesty or integrity, but also add what your family taught you as far as how to

treat your surroundings, neighbours, environment, animals and value of cleanliness etc – this will give diversity to your answer.

- Almost everyone will write about honesty, punctuality etc but if you add the aforementioned qualities then it will help you fetch more marks.
- You can also write how your mother taught you – consistency ( by doing her work every day without fail or taking care of you when she is sick etc)- That will give a personal touch to the answer and will connect well with the examiner. Think on these lines by thinking of your family members and what their attributes are and what it taught you. There is no need to manufacture an answer for this, you can write the realities if you think over it, and that is better than writing a manufactured answer. But to write a good answer in few minutes, you have to have these answers ready, hence think beforehand.

**9) You are working as an executive engineer in the construction cell of a municipal corporation and are presently in-charge of the construction of a flyover. There are two junior engineers under you who have the responsibility of day-today inspection of the site and are reporting to you, while you are finally reporting to the Chief Engineer who heads the cell. While the construction is heading towards completion, the junior engineers have been regularly reporting that all construction is taking place as designed. However in one of your inspections you find that there is deviation in standard and can impact the safety of the flyover. Rectification of these would require substantial amount of rework and cost. There is also public pressure to complete this task as soon as possible. Upon discussion with the Chief Engineer, he advised you to complete the task as in his opinion it was not a serious flaw. However you are convinced that it will affect public safety and should not be left unanswered.**

**What will you do in such a situation? Evaluate the below mentioned options and suggest.( 250 words)(20 Marks).**

**a. Follow advise of the engineer and go ahead –** No, as public safety is of paramount importance, can't be compromised at any cost

**b. Make a detailed report putting forth your view point and seek written orders from the engineer. –** That is good, as you are creating a data trail and detailed report will be an eye opener , also , no senior in their right mind , especially after the detailed report would give a go ahead in writing.

**c. Call explanation from Junior Engineers and issue fresh order to the contractor to complete the task in time with correction. –** This should be done along with the above mechanism as this will give you insight to find the root cause, also as there is public safety involved so rework is must.

**d. Highlight it to superior of the Chief Engineer –** This should be done only when the chief engineer gives you a go ahead in writing after detailed report.

**e. Considering rigid attitude of the chief engineer , seek transfer from the project or report sick –** A big no, as that will amount to running away from responsibility.

Also to manage public pressure, issue a media brief asking the public for their support as there will be rework to meet safety standards. However the media briefing should be drafted carefully after taking all parties involved in to confidence and the message should be crafted tactfully so that public is with you instead of acting against you or your institution.

**10) Sakshi recently landed a well paying software job in a reputed company in Bangalore. She has an ambition to become a civil servant. She is working hard towards it. Recently she wrote the entrance for Prime Minister's Rural Development Fellowship (PMRDF) and got selected as its Fellow. Though she received better salary in the present job, she wanted to accept the PMRD Fellowship and work for it. She will be posted in a far away state from her present location. The district where she will be posted is a sensitive region severely affected by Naxal problem. Few days ago, few civil servants and policemen were killed by Naxals in an ambush.**

**Sakshi's parents do not want her to leave the present job. Her fiancé is also not supporting her. She thinks that this fellowship would equip her with skills needed to work as a civil service officer in case she gets selected in future.**

**a. If you are in Sakshi's place, what decision will you take? Give reasons. (150 Words)**

**b. Do you think it's right on her fiancé's and parents' part to say no to her decision?**

**Critically comment. (100 Words)**

**Answer Script:-**

- 1) Your family members have all the right to advice on this as they are concerned about your safety; however you need to persuade them in support of your decision.
- 2) Personal ambition, family needs and wishes may not be aligned in similar manner forever. There are at times when we need to partly sacrifice either of side to take a balanced decision looking at the gravity of issue or matter. More over in case like this, it is, firstly, important for me to be convinced about working in such area. I believe I will do my due diligence of current position of location and check for suitability from security perspectives. Once I am convinced, I will put the case in front of my parents and fiancée. I will explain how this assignment would add credence to my work profile and would be crucial for my future. In addition, I would like to emphasize my intention of taking this as platform of duty and service towards my motherland.
- 3) As my well-wisher, my family are right on their part to prevent me from accepting the offer, but its my responsibility to make them realize what my aspirations are and how the present course of action can help me to fulfill it. They should understand the day to day problems that confront a civil servant. At this point of time their encouragement would be of great help to me .Naxalism will no longer remain a threat to our social fabric when we consider dealing with it as a shared responsibility and not just the duty of State authorities. Escapism cannot be a solution to any problem.

11) You are heading a leading technical institute of the country .The institute is planning to convene an interview panel shortly under your chairmanship for the selection of the post of professors. A few days before the interview, you get a call from personal secretary (PS) of a senior government functionary seeking your intervention in favour of selection of a close relative of the functionary for this post. The PS also assures of the grant for institute that you were seeking for a long time.(250 words)(20 Marks)

a. What are the options available to you?

b. Evaluate each of these options and choose the option which you would adopt, giving reasons.

**Answer Script:-**

- Favouritism is one of the key issues in public life. Every civil servant/public official at point of time in their career experience this kind of request, however the art is to *Say No without saying it*.
- What you can assure the PS that :-
  - a. You will give every candidate a level playing field , and if the candidate of the PS fares well , then he/she will land the job
  - b. Also as you are part of an interview panel, hence it is collective decision and every panel member judges according to set standards. Even if you want to give good marks to the candidate of the PS , you cannot do so as that would amount to arbitrariness in the eyes of the other members ( For example – You have given say 120 out of 200 marks where as all other members have given marks around 60-70 , that will definitely raise eyebrows and your integrity will be questioned then).Explain that to the PS.
  - c. If found guilty, you will forever be barred from panel and that would jeopardise your career, explain this to the PS , however to soothe his nerves tell him that you will give everyone their due credit. Also tell him that if you are found guilty as a consequence the particular candidate can also be barred from applying to the institute in future so there is risk in following this path as well.
  - d. Moreover, as this is a post of a professor, and being a leading technical institution, it demands certain quality standards from the professors and if the candidate of PS does not meet that then it will not only harm the institute but also the candidate of PS as he may be mocked by his peers and life can become difficult for him at the institute if students launch protest against the standards of the professor.



- e. As far as funds are concerned, you may very well, devise alternative methods for fund collection. And if you go out for fund collection through fund raising events, it will be reported in media and the ministry will be blamed for this. Also student may launch protest to demand funds from the ministry, and being a leading institute, the matter of fund cannot be set aside.
- f. In short, explain how a single act of favouritism may very well put everyone in difficult positions. Paint a picture and make it scary enough for the PS so that funds are released as well favouritism is stopped.

**12) As a senior official in the Finance Ministry, you have access to crucial and confidential information about policy decisions that Government is about to announce. The decisions are likely to impact the housing and construction industry. If the builders have access to this information beforehand they can make huge profits. One of the builders had done a quality work for the Government and is known to be close to your immediate superior, who asks you to disclose the information to the said builder.**

**a. What are the options available to you?**

**b. Evaluate each of these options and choose the option which you would adopt, giving reasons. (250 words)(20 Marks)**

**Answer Script:-**

1. If the builder has good reputation for quality work and has the capacity to do the job well, then he may be selected , however personal gains by information trading is unethical , hence you must not disclose the information.
2. Also your superior is asking you to trade the information .Apprise him of the Official Secrets Act and the punitive measures. Persuade him to not pursue you to violate the provisions of the act. If the pressure persists, ask him to give it in writing explaining the reasons to do so.
3. Also tell him that you may very well report it to the internal vigilance department and inform this to the upper levels of hierarchy. This shall be able to deter the superior from pursuing you to commit unethical acts.

**13) In our country, rural to urban migration is increasing drastically. This is causing serious problems both in rural and in urban areas. In fact, things are really becoming unmanageable. Can you analyze this problem in detail and indicate not only socio-economic but also the emotional and attitudinal factors responsible for this problem? Also distinctly bring out why:-**

**a. Educated youths are migrating to urban areas –** As the job opportunity is absent in rural areas where their particular skill set can be utilized for employment. The emotional and attitudinal factor is – pursuing a better life for self along with helping their family members to have better standards of living. Also living in cities has a “fashionable” attribute which gives the migrated rural folks an edge over their residing rural folks.

**b. Landless poor are migrating to urban slums** – As they have no land in rural areas, so the question of attachment is not there, also the pay is good in urban areas and there is a huge demand for them. They are also pursued by their peers who have already migrated to urban areas.

**c. Even some farmers selling off their land and trying to settle in urban areas with petty jobs** – This is to do with economy of agriculture, where the middle men benefits from the food inflation and there is a sense of alienation among farmer. Also, as farming has not been able to change their living standards, so they migrate to cities by selling off their lands so as to pursue a better future for themselves but especially for their children as well. Then there are issues of droughts and floods which threaten their lives year on year.

**d. What feasible steps can you suggest which will effectively control the problem of this country.**

1. This is a multipronged issues hence a multipronged approach is required
  - a. Better health care
  - b. Rural clusters to create a robust rural economy
  - c. Better education facilities
  - d. Better infrastructure
  - e. Social safety net
  - f. Protection against environmental disasters
  - g. Climate resilient agricultural practices
  - h. Better market access and wiping out the middle man etc
  - i. Provision of leisure and recreational centres in tune with urban areas etc

**14) As a DM, you are doing your best to demolish all illegal encroachments in the district headquarters. This has brought you a good name. At the heart of the city, there is an immediate need of widening a road where lately lots of accidents have taken place because of huge vehicle traffic. In the middle of this road there is a temple which is causing lots of traffic problems thanks to large number of devotees who visit it daily. Investigation reveals that the temple is constructed illegally on government property. If the congestion is to be eased on the road, the temple must be demolished. You send a notice to temple management. They sensationalize the issue through media by twisting facts. They also politicize the issue. They have also tried to incite communal feelings of devotees. You know that the temple management is getting huge income from the temple and this is one of the reasons why there is stiff opposition for its demolition. You also get frequent calls from prominent politicians requesting you not to go ahead with its demolition. Your family members, who are god-fearing, are also against your decision.**

**In this situation, what will you do? Explain the consequences and how will you deal with them?**

(250 Words)(20 Marks)

**Answer Script:-**

Since the temple exist in the middle of a road and it is illegally constructed there is there is lot of congestion due to temple and subsequent causalities on that road, the best possible solution is that shift the temple from that place. By passing it or building a bridge over temple may send wrong precedent to the people who wanted to take advantage of these actions in future. As this is a communally sensitive issue the success of the District Magistrate depends on how sensibly he handles the issue in meeting his objective of shifting the temple to the new place.

As per the question it seems the temple management committee is the primary road block in achieving his objective. DM has to find leverages to force the temple management to come up with the ways which are legal. A comprehensive report of the traffic causalities in that area placed in public domain may be a good step to start with. Then DM may organize a meeting with the temple management and say them in the interest of the public and for the safety of devotees visiting, the temple has to be shifted to a new suitable place. If they do not agree he may ask them to voice their concerns in written form.

The biggest concern they may say is shifting the deity. But there are numerous precedents in our history and in the recent past where the principle deity was shifted to better places through proper rituals and reinstated there. He can exemplify them. At the same time informally suggest to temple management that this has to be done in the interest of the society and it would be better if the temple management will try to get the better deal by cooperating with the state. Also try to persuade them as the scope of extension of temple in the present place is limited and devotees facing inconvenience etc.

After addressing the issues involved in their written plea even then If the management still adamant as a DM he could offer a new land in a suitable place for a price for temple construction and announce that since the land is offered by state the new temple management will consist of honorary nominee members elected from the society but not the members of old management. Surely this will send the message to the present temple management and they will find a way to shift the temple to a new suitable place on their own as the income involved is great.

The DM should assist them in possible manner while maintaining secular credentials in the shifting of temple and then go ahead with road construction. He can use his good name through earlier work among common people to be not come under influence of communal incitement.